The Unitarian Calendar

We travel the road of life but once. Those who, in their journey, only take, without giving, resemble wayfarers who sneak away from the inn without paying the reckoning.

—Wilhelm Mueller.

Vol. 5 MAY — 1913 No. 9

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

President, Rev. William I. Lawrance.

Treasurer, Mr. Sanford Bates.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M.T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

VOL. 5. MAY, 1913. No. 9.

Extract from a letter written to the Southern Conference, April 8, 1913, by Hon. George Soule of New Orleans:

The Unitarian Church, our church, is a church in which the human mind is spiritually free, and hence with truth and reason its conclusions are rational and exempt from dogmatism.

Kant tells us that "all our knowledge begins with sense, proceeds thence to understanding, and ends with reason, beyond which nothing higher can be disclosed in the human mind."

In this manner, with truth as an ever-present element, the humane principles and the glorious altruistic faith and hope and action of the Unitarian church have been engendered and formulated.

This Church sees the Divine mind as a loving, not as a wrathful God. It seeks the Supreme Being as an eternal fountain of love and mercy.

Its teachings and tenets are lofty, noble, liberal, tolerant, and humane. It recognizes the "brotherhood of man and the fatherhood of God." It reverences truth, and practices charity and benevolence. It resorts to no misrepresentation to deceive or decoy the human mind. It has neither rack nor thumb screws to mould its faith.

It has no purgatory or Hell in the Empires of the future, to frighten the souls of its members into absurd and abject professions.

These virtues of possession and non-possession constitute the spiritual foundation, superstructure and dome of the Unitarian Church.

Thus it affords to thinking, to reasoning men the temple of a religion that gives more happiness and more abundant life to the world than any other. This for the reason that its members live in the knowledge of a loving and not in the fear of a wrathful God; nor yet of an eternal punishment, when life's fitful fever is over.

Considering the foregoing, I rejoice in the Unitarian Church, in its principles, in its faith, and in the fellowship of its liberal-minded constituency throughout the world.

I am reverently proud of our Church's history, and I honor and love the great souls that have confessed its name and exemplified its character. I have received inspiration and strength in their intellectual and spiritual communion.

As Vice-President, for the Southern States, of the National Association of our Churches, I feel a special sense of duty and responsibility toward the welfare of the Unitarian cause in this broad Southern land of ours, which prompts me to address you as upholders with me of our hallowed cause. We want the South, the great-hearted, high-spirited people of our Southland, with whom we have lived and labored in behalf of Unitarian religion for more than a half century, to devote still more energy to the dissemination of the Unitarian faith.

It is evident to the most casual observer that a new era of constructive energy, of intellectual development, of commercial, agricultural, industrial and social achievement is dawning over our once stricken and devastated Southland.

These new conditions call for increased efforts along all lines of political and social science, on the part of our people. And from a knowledge of their liberal and human character, I venture the belief that they will respond with promptness to the demands made upon them.

HOW A BOSTON WOMAN'S HEART WENT OUT TO DAYTON'S NEED

That people in Dayton have been drawn closer together by the experiences of the last few weeks is matter of common observation. It may not be so generally appreciated that the hearts of many people at a distance, responding to the one touch of nature that makes the whole world kin, have turned towards the Dayton folk with marked tenderness and in some cases intimate revelation of the deeper feelings.

Among many letters from people in all parts of the country read at the meeting of the First Unitarian Society in the home of the pastor on Old Orchard avenue, Sunday morning, the following from an evidently aged woman in a Boston suburb has peculiar interest:

"My Dear Mr. Marshall: I am sending a barrel of clothes by express to you this afternoon, and I hope it will be of some use to someone. It is the best I could do at this time, and if I can collect more I will send them later.

"I wish I could do something good and big for the poor people in your city and State. Everything in the barrel is clean, so you need not feel afraid to give them out. There is much love goes with them. I love children, and so am sending two little dollies, which I hope will make two little children happy for a little while at least.

"With love and good wishes to you from your unknown friend. ————."

—Dayton Journal.

Beware of such as delight in vanity and lying, and defaming of others, and withdraw thyself from them. *—Archbishop Leighton.*

UNITARIAN MISSIONARY WORK

REV. ARTHUR H. SARGENT
Of the First Unitarian Church, Eureka, Cal.

The career of the Unitarian church in America has been parallel to that of the early Christian church. It began in conflict as a protest against worshiping a man as God, setting up three gods in place of one, and bringing people into religious bodies by threats of endless torment and promises of eternal ease and self-indulgence. Unitarians were cast out from Christian fellowship and classed with enemies of religion. It was a fight for religious freedom, a struggle for the existence of free churches. That struggle called for united effort and concentration of forces. The church prospered under the stress until a great work of liberation was done. All churches became more liberal and progressive. While the struggle goes on still in some places it has died away in the centres of education and scientific advancement. Where peace has come the question is raised whether Unitarianism has not done its work so as to be no longer needed.

The time has come when the growth of the Unitarian church depends on sending its preachers abroad into new fields. This fact is recognized in our talk of foreign missionary work and our friendly communication with sects and groups of Unitarians under other names in other countries.

We have spent much money to encourage liberal movements among educated people and at university cities in other lands. We have begun at the top and in the most hopeful and inviting fields. All this is very good as far as it goes, but the time is speedily coming when missionaries of the Unitarian church will begin at the bottom and in the hardest fields, entering the darkest valleys of ignorance and vice as the missionaries of other churches have long been doing.

PROVIDENTIAL MEN

Sometimes when we take a superficial survey of this world we are compelled to think only of our own incapacities. There are so many promises that never come to fulfilment, there are so many weaknesses, flaws and failures in all our undertakings that we lose heart. The hosts of iniquity and sin and sorrow seem to be so well organized—so bold and fearless! There are so many battles to be fought against the visible enemies that swarm into the lower planes of the world, there are so many awful conflicts to encounter in the wilderness of the heart! And when we place over against the enemy's efficiency our own unworthiness and inefficiency we are well nigh overwhelmed.

At such moments we can derive great help by getting into closer relations with what Carlyle called "providential men,"—Socrates with his calm but triumphant reason, Jesus whose brave confidence gave the worst of worlds a new and wonderful life, St. Francis with his magnificent self-surrender, Luther with a faith that shamed death. In their life we see our own pathway more clearly and are made to feel that the hardest ages—the cruelest and most vicious—are brought by the men who stand upon the heights of the ages back to sanity and peace. By what they have done and said we are made partakers of their life and are remagnetized by their hopeful and victorious souls. They cheer us. They are really our ministers of glad tidings. In the light of their faith our old weapons gain new strength. Our incapacities recede when we think that God himself is the giver of such faculties as we have, and that to be faithful to them is for us to be as great as the greatest. Commonplace powers, and virtues that we have never fully valued—the homely qualities that we had never honored,

often prove sufficient and enough when given the divine direction.

"Your troops," said Cromwell to John Hampden, when the latter was urged to form more and better regiments, "are most of them old, decaying serving men and tapsters and such kind fellows. You must get men of spirit and of a spirit that is likely to go on as far as gentlemen will go, or else you will be beaten still." And when he was permitted to raise troops, he afterwards said: "They were men as had the fear of God before them, as made some conscience of what they did, and from that day forward, I must say to you, they were never beaten, and wherever they were engaged against the enemy they beat continually."

We are all dependent upon providential men. They uncover the sources of life. They win us back from our degeneracies and show us what a sublime thing is manhood and womanhood. And it is through such men that we acquire that vitality of the spirit which enables us to "beat continually" in the great warfare of the soul.

CAPITAL PUNISHMENT

Capital punishment is a violation of every principle of civilization. It is a breeder of disrespect for the fundamentals of social order. It is a confession of failure on the part of society. It does not prevent crime, but on the contrary hardens and brutalizes men and women. The final charge against it is the question, "Would you act as hangman?" If you would refuse, what right have you to ask another to officially represent you in the soul-degrading office? What right have you to ask another to do for you what you refuse to do?—*Rev. Arthur L. Weatherly.*

THE PROBLEM

ARTHUR L. WEATHERLY

Of All Souls' Church, Lincoln, Neb.

The problem that is set before every soul is that of finding itself in its highest terms. It is a problem which, when one sets directly about solving it, is easy and simple. Life is only complex and chaotic when we cease to be simple and direct in our thought and action. It is vanity and selfishness, pride and greed that make our problem hard. The way of Truth, Justice and Love is a narrow but a straight path.

However difficult and perplexing life may appear when we are immersed in our own personal problem, the moment we seek to obey the fundamental laws of the universal life and act in terms of the welfare of others this all becomes comparatively simple. This does not mean we do not make mistakes. It does mean that we try to do our best. It does not mean that we always do the right. It does mean that we endeavor to follow the light we have. If life were judged by the results of our actions, it would be a most trying and difficult problem from any point of view. But life is to be measured, not by what we do, but by what we seek.

" 'Tis not what man does which exalts him, but what man would do."

The constant endeavor to do the right, to illumine the mind by sympathy, to act justly toward others, is the fulfillment of the law of Life. This reduces our problem to simple terms. It is no longer complex and confusing. Our knowledge, our acts, right and wrong, are not the measure of life, but our purpose. When the purpose is direct and high, then life is simple and noble. It is the liar who needs a good memory, not the truthful man. If our worth to God were based on our works, we would have small value.

"All instincts immature,
All purposes unsure
That weighed not as his work,
Yet swelled the man's amount.
* * * * *
All I could never be,
All, men ignored in me—
This I was worth to God."

The teaching is false that life is one round of unsolvable problems. These problems are only the materials on which life is tested. Life lies back of all its problems, and is measured ultimately and fundamentally in terms of endeavor. Direction, not position, is the important matter. When this is seen, we undertake any task with hope and courage, content if we do our best.

WHAT IS AN INFIDEL?

From an address by Rev. Thomas J. Horner of Attleboro, Mass.

"Now what is an infidel?

"The simplest definition is 'unbeliever.' But the same idea when worded infidel seems to carry a feeling of contempt into it and curls the lip with scorn. There is no word that the good Christian can use for one who differs from, that seems to carry so much religious negative feeling, part of which is inspired by fear of one who seems to be willing to risk damnation rather than profess Christ. Not many generations back torture and death was too good for him.

"But I find that the word is just as freely used by a devotee of Mohammed for a dog of a Christian and among Christians for another that bears the name Christian but of a different creed. So anyone is an infidel in the eyes of someone else.

"Socrates was the infidel of his day and was condemned to death on a charge of 'impiety.' Jesus Christ was infidel to the conventional Jew of his day and was condemned on the charge of 'blasphemy.' The list of the world's great infidels is a long one and embraces many that are now regarded as its saints and its saviours."

Reviewing and sketching the characters of Spinoza, Voltaire, Diderot, Franklin, Paine and others, Mr. Horner related personal interviews with Col. R. G. Ingersoll, who once told him it was the orthodox God, the brutal God of Moses and Joshua whom so many American people worshipped, that inspired his wrath. When Mr. Horner explained his idea of God to the Colonel, the latter said, "I have no fight with you," and handed him five tickets to bring friends to hear him poke fun at the "Mistakes of Moses."

"The best definition of a real infidel," said Mr. Horner, "is that given by Thomas Paine, who said the real infidel is the man who professes to believe what in his heart he does not believe. The churches are loaded with this kind, and if they would all get out at once, it would astonish the community. The real infidel is the cheat, the deceiver, the dissembler, the impostor, the pretender, whether in matters of belief or in the conduct of life. The man who is unfaithful to the truth as he knows it, or unfaithful to the moral law as he knows it. The man who deliberately plays the part of a saint to hide his sin, the man who apes the orthodox and sits in the amen corner while secretly practising vice and preying upon the people's confidence is the real "infidel," and as for me, I would rather be a Unitarian and have the name of infidel flung at me than be that kind of a man and have all the credit of being a pillar of the church.

"Now whether Unitarians are infidels or not in the popular sense of the word, when I look at the

long line of great and good men who worshipped one God and no more, and lived to serve their fellow-men, from Socrates and Jesus down to President Taft and President Eliot, I am satisfied and do not care what I am called so long as men trust me and believe in me as an honest man who is striving according to his light to speak the truth and do the good without pausing to count the cost."

HELL OR PARADISE?

EDWARD EVERETT HALE

If we could fairly get to the bottom of the thought of many a youngster who turns his back upon church and preacher and Christian Association and Christian Union and Societies for Christian Endeavor, he has, if he would dare say so, the notion which Aucassin had in the Provencal story. You ask him to go into Paradise. And his reply is: "Into Paradise? Do you know who those are that go there,—you, who think it is a place where I wish to go? They are old priests, old cripples, old one-eyed men, such as lie day and night before the altars, sickly, miserable, shivering, half naked, half fed, dead already before they die. These are they who go to Paradise, and they are such pitiful companions that I do not desire to go to Paradise with them. But to hell would I gladly go; for to hell go the good clerks, and the fair knights slain in battle and in great wars, the brave sergeants-at-arms, and the men of noble lineage, and with all these would I gladly go."

We have degraded a good many words. Thus it is almost as a disgrace now that you say that a man is godly. There is a taint of scholasticism when we speak of sanctification and redemption. When my friends, the theologians, say this to me, I say to them that it serves them right. It is they

who have chosen to break down language. For, when the disciples were first called Christians, there at Antioch, no one of them thought that to be a Christian was to be a namby-pamby loiterer on the way. No one then thought that he was a talky-talky person. No one said that the first duty of the Christian was to put his mouth in the dust and cry, "Vile, vile!" No one then thought that Christians were people who talked about sin and said they were born of the devil. No! To those to whom the life and death of Jesus Christ was a reality, whose fathers had seen him on the lake at Galilee, or who had, perhaps, seen him die on the cross, no one said that the life of Christ was a life in a convent or a cell. The name they gave their religion was the *Road*, the *Way*. It is always the path on which men go.

PATRIOTISM

REV. MARION FRANKLIN HAM

Of the Christian Union Church, Reading, Mass.

Patriotism, as the word itself signifies, is something more than love of country. We do not meet the requirements of true patriotism by merely loving our country; we must translate our love into terms of service. That is a poor patriotism which glories in the power or wealth or culture of a nation, or cherishes an ardent affection for its customs or institutions or language, but never lifts a hand in any practical way to contribute to its welfare.

The true patriot is he who loves not only his country, but his fellow-men; and who not only loves his fellow-men, but seeks to serve them by helping to maintain those standards of moral excellence upon which the permanence of all nations must rest.

UNITARIAN HYMN

O Lord of life, thy kingdom is at hand!
Blest reign of love and liberty and light;
Time long foretold by seers of every land;
The cherished dream of watchers through the night.

Lo! in our hearts shines forth the morning star,
Shedding its lustre on our darkened way;
And we behold, as pilgrims from afar,
The holy dawning of thy perfect day.

Now gleams at last upon our waiting eyes
The glory of the kingdom that shall be;
When truth in conquering grandeur shall arise,
And man shall rule the world with equity.

Father, we hail with joy this hallowed hour!
Transcendent vision breaking on our sight!
Cheered by thy presence, quickened by thy power,
We face the splendor of the heavenly light!

Forward again we move at thy command!
The flaming pillar leading on anew;
One in the faith of all thy prophet band,
Onward we press to make the vision true!

—*Marion Franklin Ham.*

On the first Sunday in April this church will begin the plan of undertaking to procure the means of its support without the use of the collection during the morning services. The exception to this rule will be the Easter, Thanksgiving and Christmas collections, which will be by plate, and will be used for the missionary enterprises of the church. The ordinary Sunday offerings will be placed in boxes located near the exits. There are many who feel the embarrassment of having the plate passed before them at times

when for some reason they do not wish to give. There are others to whom the jingle of the money is an invasion upon the hour of worship. The use of the boxes will make it possible for all to give who intend to do so, and it is hoped that since none will be deprived of this privilege, and none will be offended by the usual taking up of the collection, what has formerly been a "collection" will be to all a free-will offering, hearty and generous. All money given, except when sent to the treasurer by check, should be placed in the boxes, except on occasion of the special collections, as stated above.—*From the Weekly Bulletin of the First Unitarian Church, Berkeley, Cal.*

* *

"What does Unitarianism do to save the lost? Precious little if you limit the lost and saved to our old evangelical sense. Precious MUCH, if you mean the rescue of the mind from ignorance and the uplifting of lives to the level of Christ,—like sonship to God and brotherliness toward men. My own observation extends now over more than thirty-five years spent among Unitarians; and, while I cannot pretend that all who so call themselves are unselfish or devout, I can say that the whole trend of the movement has been far more altruistic, and that it has borne far more abundant fruit in practical philanthropy, than I ever saw in my evangelical connections. For character-building—for solid and real religiousness, without rant or cant, and with a minimum of profession or outward observance—I saw nothing among my evangelical circles (taking the average) to be compared with what I have found in this brotherhood of seekers after the highest truth and the highest life."—*Charles G. Ames* (*formerly a Baptist.*)

The program for Anniversary Week has been prepared, and will present many great attractions. On Monday night a platform meeting will be held in Arlington Street Church. The general subject will be, "The Call of the Hour to Protestant Christianity," and the speakers will be Dr. George A. Gordon of the New Old South Church, Boston; Dr. Lee S. McCollester, Dean of the Crane Theological School, Tufts College; and Dr. Samuel A. Eliot, President of the American Unitarian Association. At the business sessions on Tuesday in Tremont Temple speakers from the North, the West, and the South will make addresses of twenty minutes each. The Hon. William Howard Taft, ex-President of the United States, will preside at the Festival.

Many churches and individuals have contributed to the fund for the relief of the sufferers in the Middle West. The situations at Dayton and Marietta, Ohio, and at Wheeling, W. Va., will be especially benefited by the contributions of the Unitarian churches, and our own movements in those places will thus be fortified against great injury or utter collapse.

A book recently published by Sturgis & Walton, New York, entitled "Getting Together," includes many essays on the progressive ideas of religious thought. The essay in this collection entitled "Incarnation" is written by Rev. William S. Jones of Newport, R. I. Other subjects are: "The Ultimate Reality," "Humanity the Interpreter of Deity," "The Natural and the Supernatural," "Reflection," "Redemption," "Independence of Ethics and Religion," 'The Ultimate Concord," etc.

The Rev. H. H. Burch, pastor of the First Unitarian Church of Youngstown, Ohio, recently lectured upon "The Methods of the Spiritual Kingdom." Mr. Burch will represent the Middle West at the business meetings of the Association during Anniversary Week.

On April 11th the First Unitarian Church in Dayton, Ohio, held its first meeting after the flood at the residence of Dr. Troward Marshall. The events of the preceding weeks were reviewed, and plans were discussed for relief work and for the future of the church. This society, though small, has taken a leading part in the work of rehabilitation, and as a society is profoundly grateful for all the sympathy and aid which has been rendered by the sister churches of the denomination.

At the annual meeting of the Flatbush Unitarian Chruch the various reports showed a substantial progress for the year. Thirteen hundred fifty-five dollars had been raised for an organ fund, and instructions were given to the trustees to purchase an instrument as soon as the balance had been pledged.

From Wheeling, W. Va., come encouraging reports to the effect that four thousand dollars has been raised as a building fund. It is now the hope of the society to secure a building lot with the aid of the American Unitarian Association, and begin at once upon the building of a modest little chapel. Mr. Pease and his associates are to be congratulated upon these results.

At the First Unitarian Church in New Orleans Professor White of Tulane University recently gave a lecture upon "Some Glimpses of the Real Revolution of '76."

We notice in the CALENDAR of the Keene Congregational (Unitarian) Society one paragraph which ought to be printed and hung in the vestibule of every Unitarian church. It runs as follows:

"It would materially help to give the right atmosphere for worship if the people generally could arrive a few minutes earlier than is now customary, and if there invariably could be silence in the church after the voluntary begins."

Rev. George C. Wright, of the ministry-at-large in Lowell, recently completed twenty-six years of service in that city. In the newspaper account of the observance of this anniversary the opening sentence is worthy of notice:

"At this time, when women's clubs and various societies are making a scientific study of charitable work, and noted speakers are devoting all of their time to lecturing upon the subject, it is interesting to know that Rev. George C. Wright has just rounded out twenty-six years as a social worker. In this society four thousand cases are handled each year, cases which are sent to this agency from practically every parish in the city."

On March 21st Rev. Lewis G. Wilson addressed the men of the Unitarian church of Nashua, N. H., at the home of Mr. J. F. Stark, on "The Opportunities of Our Unitarian Evangel in the Canadian Northwest." The address was thoroughly enjoyed, and the work of the American Unitarian Association brought closer to those contributing to its support.

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TWENTY YEARS OF LIFE

By THOMAS VAN NESS

These sermons have been selected by congregational vote, — one for every year during Mr. Van Ness's ministry, 1892-1912. The volume thus becomes an excellent memento of the church when on Copley Square, Boston. As a frontispiece is printed an excellent reproduction of its historic pulpit. The sermons themselves immediately impress the reader with their frequent evidences of the preacher's enthusiasm for humanity. The style is lucid and incisive, and the messages to which these sermons give voice are brave, vigorous and suggestive. They show a fine power of elaboration and construction. Covering, as they do, a period of twenty years, they reflect the religious thought which obtained during the closing years of the nineteenth century and the beginning of the twentieth. Being selected by congregational vote, the sermons reveal the especial interests of their time by showing not simply what subjects were uppermost in the preacher's mind, but what topics received the general approval of his hearers. They are valuable, therefore, in a historical sense, aside from the spiritual messages which they convey.

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